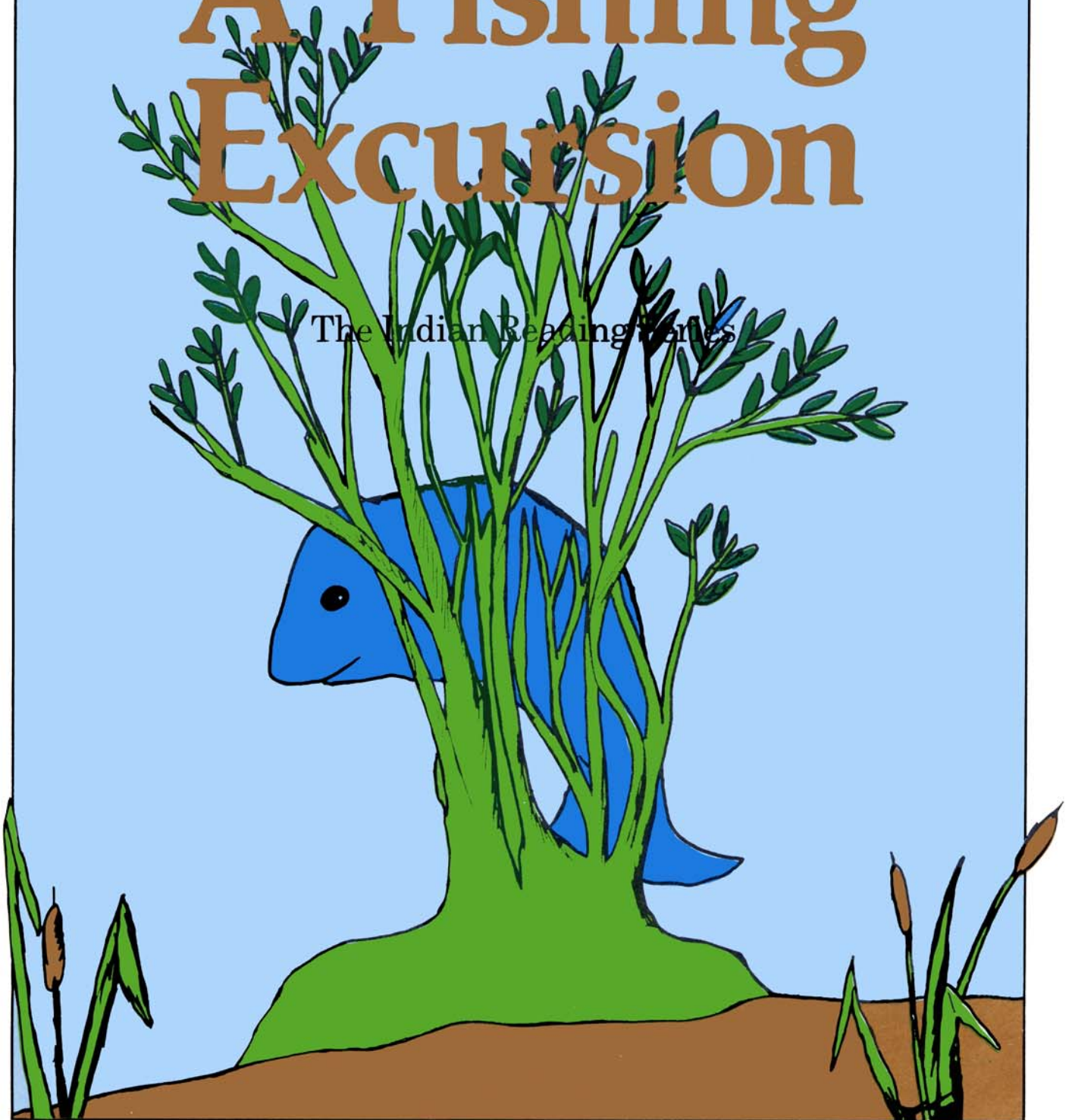


A Fishing Excursion

The Indian Reading Series



THE INDIAN READING SERIES: Stories and Legends of the Northwest is a collection of authentic material cooperatively developed by Indian people from twelve reservations. Development activities are guided by a Policy Board which represents the Indian community of the Pacific Northwest. The Pacific Northwest Indian Reading and Language Development Program Policy Board members are:

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

A Fishing Excursion

Level V Book 8

Developed by the Muckleshoot Curriculum Committee

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A Fishing Excursion

The young boys, Beulups (Baa loops) and Cha-Za-Hub (Cha' tsa hub), were sitting by the river watching their father. Father always brought the boys to the river with him because he wanted them to learn to be fishermen. The boys also wanted to be the best fishermen and be able to provide lots of fish for their families to eat.

Their favorite way to eat fish was dried. They also enjoyed fish when it was boiled, fried, baked or roasted over the open fire. They loved fish any way it was fixed.

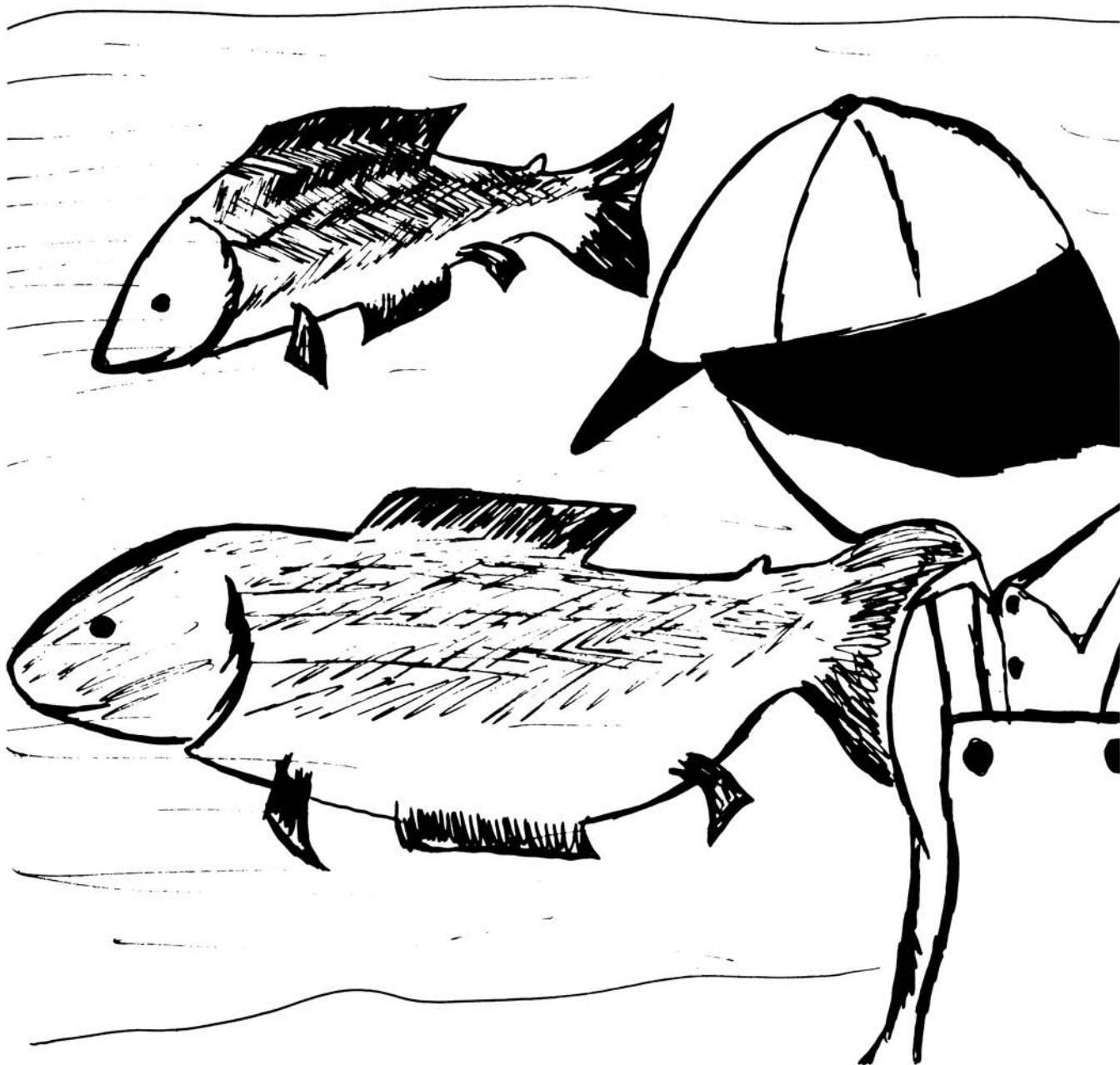
One day, while they were fishing with Father, they wondered how he knew the different names for the fish. They also wondered how their mom knew how to prepare the different kinds of fish. Today they decided to ask Father how the different kinds of salmon got their names.



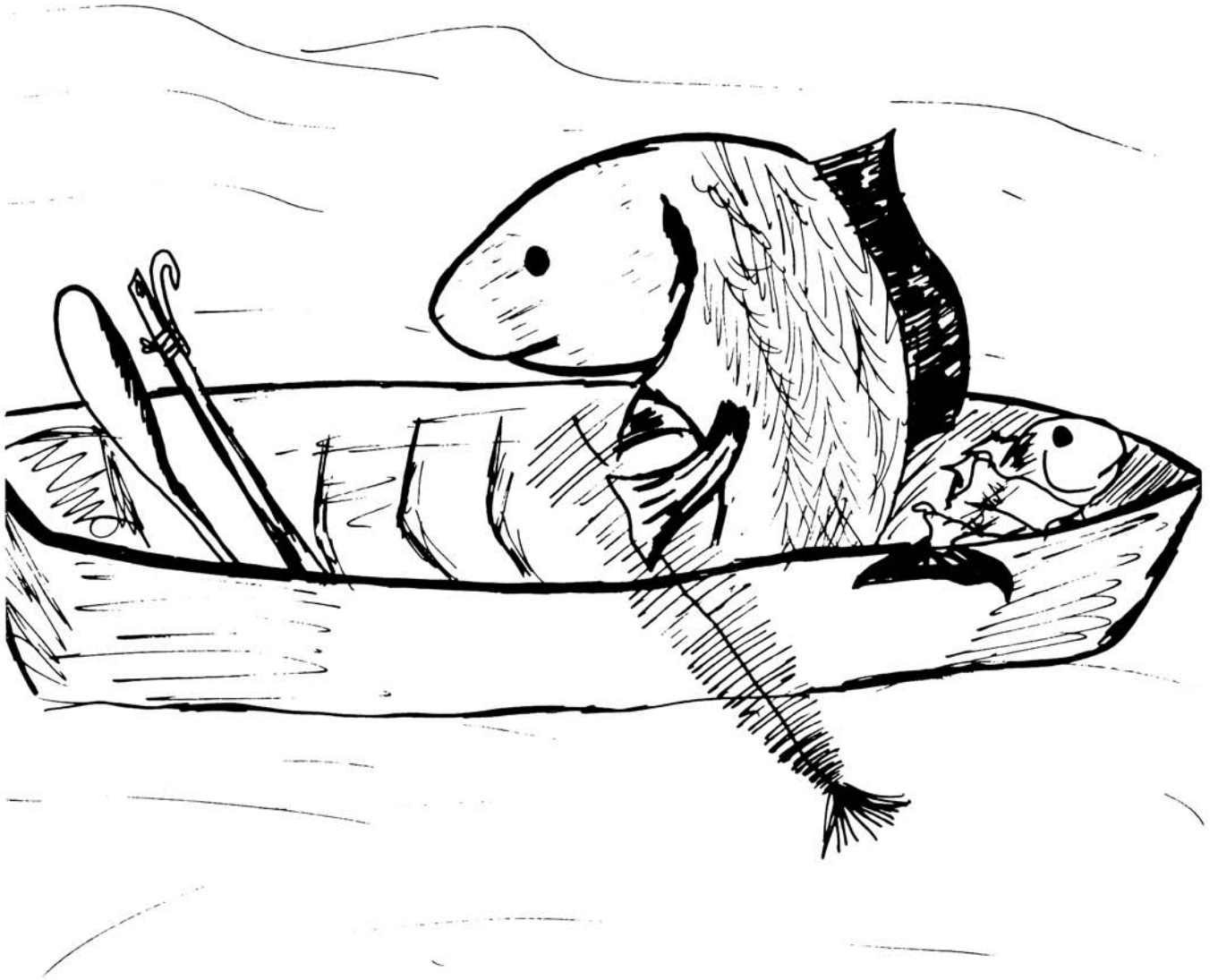
They noticed Father approaching. By the way he walked, they knew he was ready to go home. The boys ran to meet him and Beulups asked him if he would tell them a story, one he heard when he was a boy. "Okay, son," said Father, "I love to retell the stories I used to hear."

"Long ago, both the Steelhead and the Spring Salmon used to run in the river called the Stuck or White River. The Steelhead and Spring Salmon got into a fight. They fought over who should have the river to himself. Spring Salmon said, 'This river should belong to me because I am the best looking of all the fish.'

"Steelhead replied, 'I suppose this river is good for salmon like you with your big head and big belly.'



“Spring Salmon grew angry. He said to his companions, ‘Let’s attack Steelhead!’ Spring Salmon attacked Steelhead and took his canoe, paddle, pole and even his clothes. Steelhead was left with nothing; even his bones were taken!



“Steelhead Salmon became embarrassed and hid behind the nearest Yew tree. He made for himself bones of Yew wood. He also made clothes. Yew is a very hard wood, this is why Steelhead’s skin is so tough. From the same wood he made a canoe, pole and paddles and started back to the Puget Sound.

“Before going, he said to Spring Salmon, ‘You may toss your head all you please, as you make your way upriver. Remember, you are handsomely arrayed in the clothes you have taken from me but you still have your big head.’



"It's a good thing Spring Salmon and Steelhead did not get into a fight with the Humpback Salmon. If Humpback Salmon is angered, he brings sickness when he comes up the river. People become sick with smallpox or something.

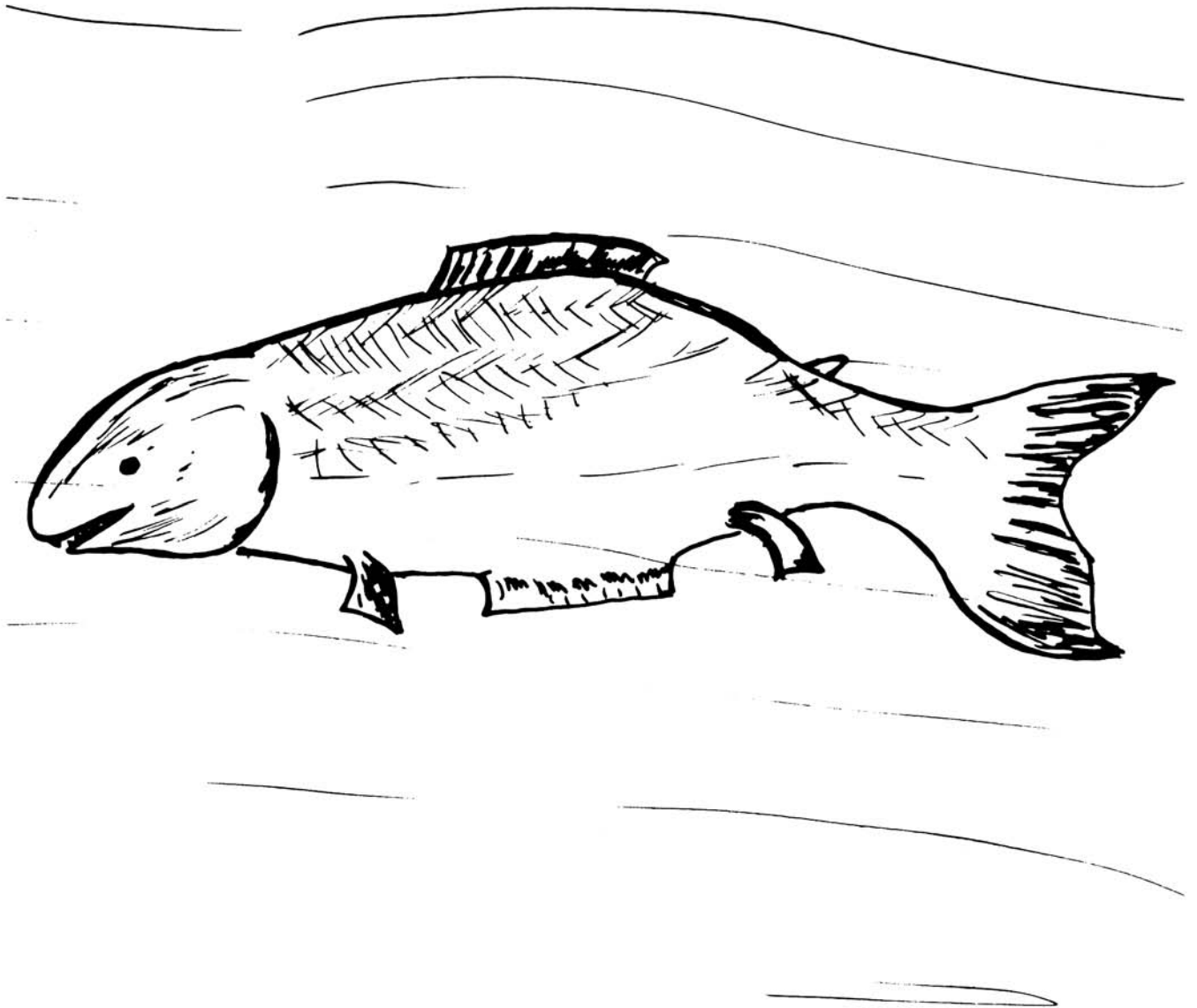
"However, when Humpback first came upriver he was afraid of Indians. He did not wish to be made fun of by anyone. In coming up the river he wished no one would catch him and throw him on the bank carelessly. Humpback Salmon came up the river singing loudly. He wanted everyone to hear him. He sang,

I don't want people to make sport of me. The
Muckleshoot young people are going to laugh at me
because I have a humpback, coming up the river.

"Humpback Salmon went up the river to die. He liked that, lying along the bank dying slowly. His soul always went home to the ocean and returned every spawning season. His soul went downriver singing.

Good-by people. It will be another year before I come
up the river again. Good-by people.

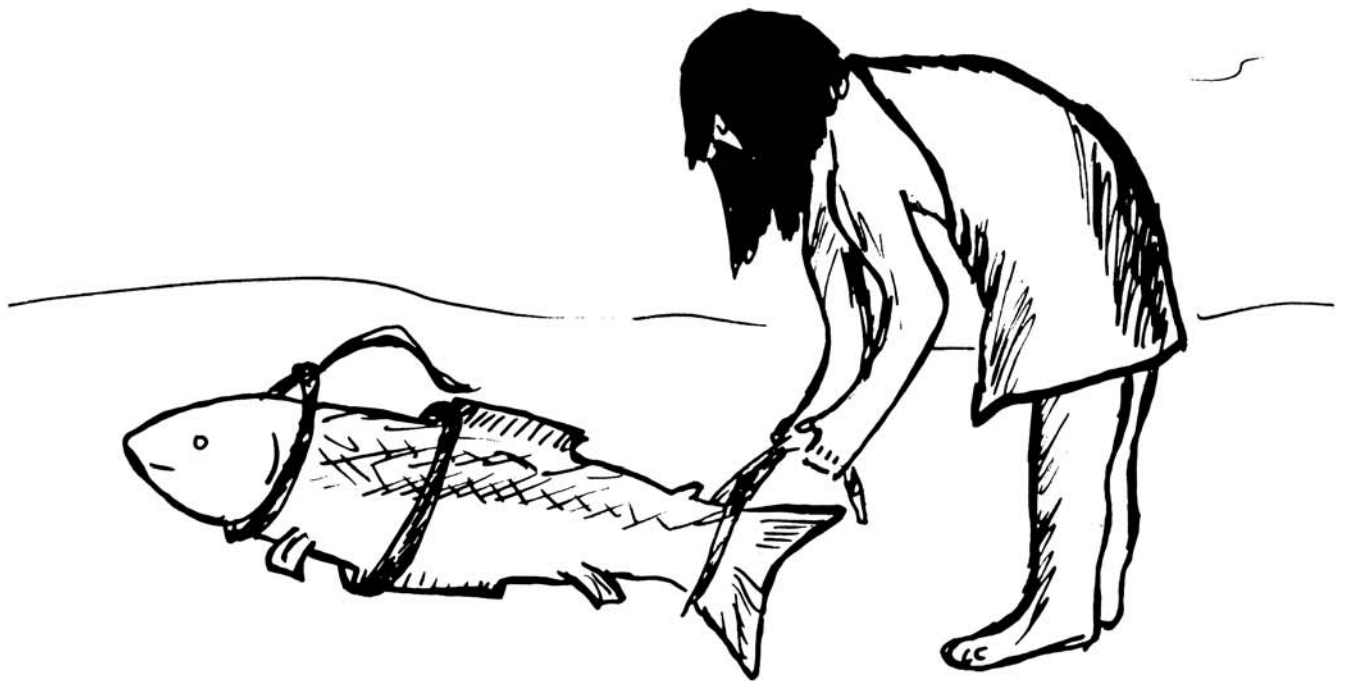
"He still sings this song to the Muckleshoot people as he leaves the river which is located along nine miles of their reservation."



The boys loved the story Father told them. Although it was getting dark and Mother was making dinner, Beulups wanted to hear one more story. He asked his father, "What is the story about Salmon never dying?"

"Once there was a boy who asked the same question. Let me tell you what he did," said Father.

"He decided to make an experiment and see whether the salmon really lived again. The name of the salmon which he experimented with was King Salmon.



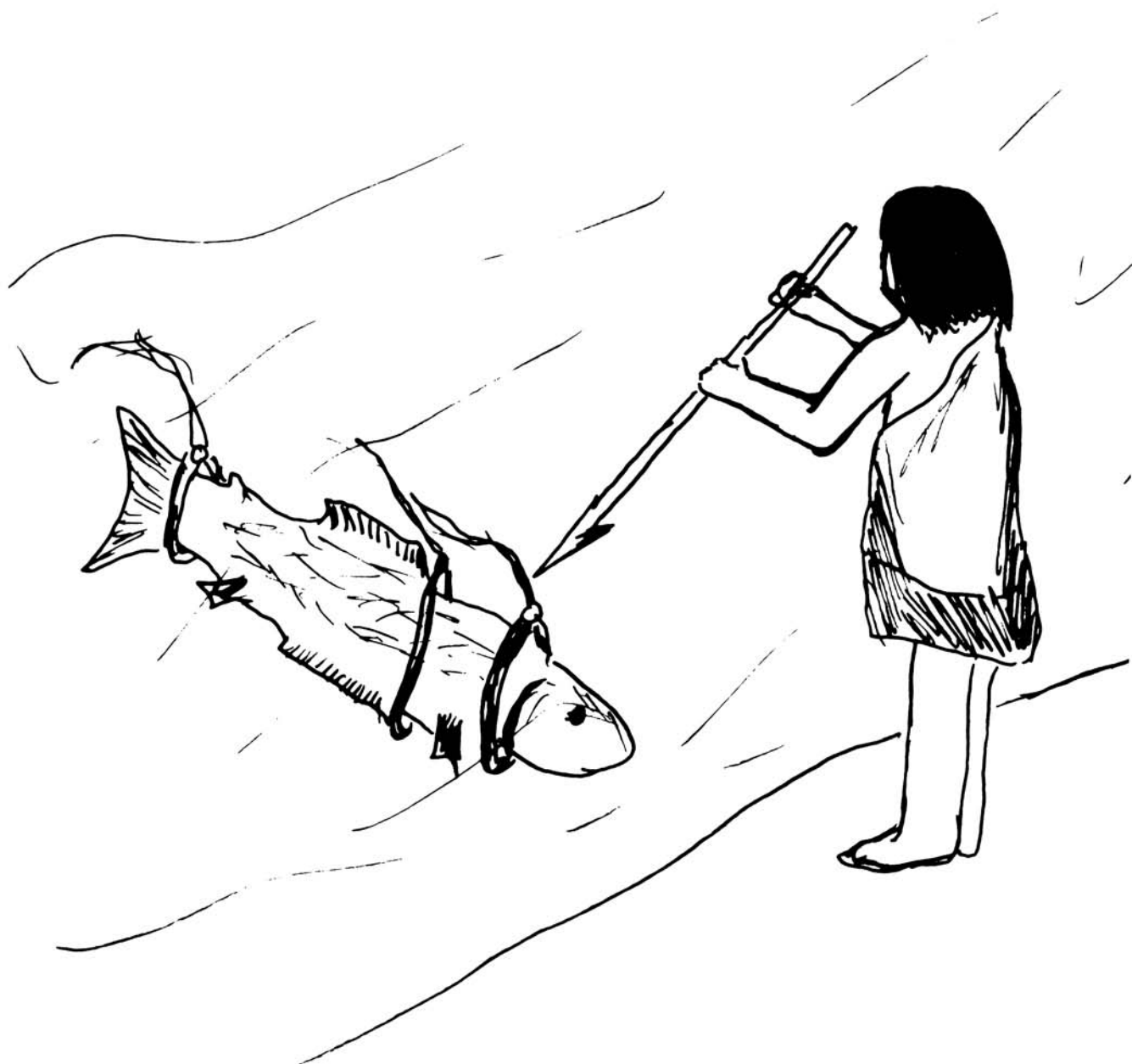
"One day, when King Salmon was running strong, the boy speared a salmon and cast it on shore. The boy had some cord woven from cedar bark. He fastened this around the salmon's gills, before the middle fins and the tail.

"The salmon died. Soon the salmon decayed on the bank and passed from sight.

"The following season, the King Salmon run filled the river from bank to bank. The boy and all the people of the village gathered on the bank to watch them.

"All at once a King Salmon, bound with three cords of cedar bark around its body, came to the surface and approached the shore. As he had done before, the boy speared the salmon and cast it upon the shore.

"Immediately, the boy fainted and fell to the ground. The people called the village doctor. With the assistance of his spirit helper, the doctor told the people that King Salmon had taken the boy's soul and carried it to the ocean to replace King Salmon's soul.



“This is why the bow and arrow are hung up and not used during the time of the King Salmon run. If these weapons are carried around, a stray arrow might strike and injure the King Salmon.”

“Wow! Dad, I sure like those stories.” said Beulups.

“Yes, Dad,” said Cha-Za-Hub, “can we hear them again soon?”

“Sure, sons. We had better go home now. It has been dark for some time and your mother must be wondering where we are.”



Booklets available in the Level V sequence are listed below. Numbers refer to the planned sequence of use in the Teacher's Manual. Materials developed by these tribes and others in the Northwest are included in the Levels I, II, III and IV sequences.

1. *Little Ghost Bull and The Story of Firemaker*
Northern Cheyenne Tribe
2. *A Visit to Taholah and Joseph's Long Journey*
Shoalwater Bay Tribe
3. *Stories From Burns*
Burns Paiute Reservation
4. *Ghost Woman/The Skull Story*
Blackfeet Tribe
5. *The Lone Pine Tree and The Lodge Journey*
Blackfeet Tribe
6. *Mary Queequeesue's Love Story*
Salish and Kootenai Tribes of the Flathead
Reservation
7. *Ghost Stories*
Assiniboine Tribe of the Fort Peck Reservation
8. *A Fishing Excursion*
Muckleshoot Tribe
9. *Buffalo of the Flatheads*
Salish and Kootenai Tribes of the Flathead
Reservation
10. *How Animals Got Their Color*
Klamath, Modoc and Paiute Tribes
11. *Winter Months*
Shoshone-Bannock Tribes of the Fort Hall
Reservation
12. *Coyote Arranges the Seasons*
Klamath, Modoc and Paiute Tribes
13. *Broken Shoulder*
Gros Ventre Tribe of the Fort Belknap
Reservation
14. *How the Big Dipper and North Star Came To Be*
Assiniboine Tribe of the Fort Peck Reservation
15. *Duckhead Necklace and Indian Love Story*
Assiniboine Tribe of the Fort Belknap
Reservation
16. *White Rabbit*
Sioux Tribe of the Fort Peck Reservation
17. *How Horses Came to The Gros Ventre/Red Bird's
Death*
Gros Ventre Tribe from the Fort Belknap
Reservation
18. *Stories of an Indian Boy*
Muckleshoot Tribe.



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